

**THE JOURNAL OF  
THE INTERNATIONAL INSTITUTE FOR PSYCHIC  
INVESTIGATION**

---

Vol. XIX

OCTOBER, 1940

No. 3

---

**EDITORIAL NOTES**

The passing of Sir Oliver Lodge on August 22nd in ripe years, marks the removal of a great landmark upon which Spiritualists have counted for a generation. As an Hon. Member, first of the B.C.P.S., and then of the I.I.P.I., Sir Oliver was ever courteous and helpful when appealed to and followed the course of the work with interest. The Council has expressed its appreciation of his life and work and their sympathy to the family.

For him we can rejoice that his long day's work here is done, work in so many fields which has produced lasting benefits and blessing for humanity. An interval of peaceful days was accorded him before the great activity of the new life had to be faced, activity which he had long anticipated with joy, to be shared with his own dear ones and the many pioneers of new truth who had preceded him.

He might well, in the brilliance of his career as a physical scientist, have hidden his indebtedness to psychic facts for new light and knowledge. Instead, his testimony to survival is known throughout the world. He suffered the attacks made upon him with courage and humility, the apostle of new truth cannot escape obloquy. We may compare his attitude to that of Charles Richet's to the same unwelcome facts. Though convinced of psychic phenomena in the fullest way and making public acknowledgment of these, the latter could not in his lifetime make the public avowal that for him survival was proved, although it is said that he acknowledged this to private friends. Lodge who had discussed the matter with him many times commented :

"His scientific reputation was thereby saved, and his experience was all the more valuable because it testified only to the bare facts, which although admittedly incredible from the scientific point of



view were not employed to bolster up any spiritualistic hypothesis. On these terms we agreed to differ, and yet remained close friends."

But it is the man who took the bold line who will ever be remembered with gratitude.

Many of the tributes paid to Sir Oliver in the Press mentioned his interest in Psychical Research and the price he had to pay for his advocacy. It was regrettable and significant that the Clerical Press completely ignored what had given life and power to a fellow Christian, who without this knowledge must have remained agnostic. The New Statesman and Nation in an article by a 'Special Correspondent' took the occasion to 'damn with faint praise' his life's conclusions on psychic facts which we may feel confident this arm-chair critic had never personally looked at.

It is to the Psychic Press we must turn to find fair appreciation. In Light of Aug. 29th, his friend, Mr. J. Arthur Hill, who knew his intimate thoughts in both bright and cloudy weather, pays his sincerity a noble tribute. "For many," he says, "he was the greatest human being alive in his time; for he revealed the spiritual world by scientific methods, thus reconciling science and religion once more." In "The Two Worlds" of Aug. 30th, the Editor quotes from a letter received from Sir Oliver six weeks before his death, "It is a good plan to reaffirm one's belief in the reality of a spiritual world just now, when we are passing through such dark days. I retain my faith that good will ultimately prevail, and that man will not be allowed to drift into slavery; but it is possible that we do not depend sufficiently upon the help of the higher powers." An editorial in Psychic News of Aug. 1st, says, "Lodge found nothing in Spiritualism that conflicted with science. Indeed the student can with discerning eyes see where his research on ether and photo-electric power became deeper as his perceptions were quickened under the impact of new knowledge."

May many in these days of woe, seek and find, as this great man did, that 'there is no death.'

\* \* \*

Spiritualism has lost another good friend in the passing of Lady Conan Doyle on June 28th, after a long period of ill-health. Both she and Sir Arthur were life members of the B.C.P.S. and in all his investigations and many travels she was the loyal and faithful comrade on whom he relied.



After his death she lost no opportunity of refuting slanders and misstatements regarding his work. In their home at Windlesham and in their flat in town she showed continuous hospitality to workers, mediums, and visitors from overseas.

She had herself mediumistic gifts which she used in a home circle and which Sir Arthur gratefully acknowledged. Our sincerest sympathy goes out to her daughter, her two sons, and to Miss Mary Conan Doyle who so loyally stood by the side of these pioneers and travellers who made Spiritualism a household word throughout the world.

---

#### HOME CIRCLE

By A. W. Austen. (The Psychic Press, Ltd. 5/- net).

Mr. Austen, who in "The Teachings of 'Silver Birch'," introduced us to that famous 'Guide,' gives in this volume, the story of the home circle in which he manifests. The name of Hannen Swaffer associated with the circle has made it widely known, it has even been called "the most famous home circle in the world" and many of its achievements have been recorded in Psychic News. Here we have an account of its start, haphazard almost it would seem, but carried on with care and continuity. An earlier mediumship associated with the circle, developed trance and 'voice' phenomena. Many people, famous as the world goes, writers, journalists, explorers, manifested through the mediums, sure of recognition through such a publicist as Hannen Swaffer, for to many of these he had freely spoken of his conviction as to survival before their passing. Many famous in the flesh have received invitations to be present at the sitting, and have recorded their experience, not without interest.

The appearance of the guide 'Silver Birch' marked a new stage, for in him it is claimed by one observer that, "of all spirit guides in contact with the world today, he is most capable of explaining spiritual laws in a way we can appreciate." The author himself declares after some years of attendance as a recorder, "The hours I have spent with 'Silver Birch,' have been the most uplifting and interesting I have ever spent." These are large claims and depend on the experience of the observers with the guides of other mediums, but of 'Silver Birch's' patience and wisdom in dealing with all sorts of questions and his wise instruction to his pupils we have his recorded addresses and prayers by which to judge. He is said to make use now of the astral body of a Red Indian to make this earth contact, but that he is an advanced spirit who will later disclose his identity. The book will be of special interest and guidance to those who are using the home circle method to study psychic facts and win personal contacts through their own mediumship.—B.McK.



## PSYCHICAL ASPECTS OF DIVINATION BY MEANS OF ROD AND PENDULUM

(Being the substance of a lecture delivered at the I.I.P.I., Walton House, London, on March 16th, 1940.)

BY J. CECIL MABY, B.Sc., A.R.C.S., F.R.A.S., B.S.D.

Mr. Chairman, Ladies and Gentlemen,

As some of you may be aware, Mr. T. B. Franklin and I have lately spent several years of laborious and costly scientific investigation upon the phenomena of dowsing, or divination; concentrating mainly upon physical and physiological aspects of the case, and employing modern apparatus of suitable kinds, some especially designed for the purpose. The first fruits of that work we have embodied in a monograph entitled *The Physics of the Dowsing Rod* (G. Bell & Sons, London, 1939), which has, fortunately, so far been well received by the scientific press; and the purely physical field technique that we have worked out has already amply justified itself in practice over several years of commercial undertakings for public companies, corporations and private individuals. Indeed, it is now possible to state that a far higher standard of accuracy and success can be practically guaranteed to scientific dowsers, or radio-prospectors, as one may properly call them, than was previously possible; while lucky guesswork and psychological intuitions have been completely excluded.

This purely physical aspect of Dowsing I have already dealt with earlier this week in an address to the Royal Society of Arts\*; whereas to-day you will naturally wish to hear more of the psychical side of Divination as it was traditionally understood.

We cannot afford, however, to dispense with physical interpretations altogether at this stage in Psychic Science, since it repeatedly appears that supernormal phenomena take a physical turn; and it is likewise true to state that even psychological reactions must, in order to be objectively manifest, possess more or less material and physical counterparts or concomitants. The idea of cerebral memory traces and sensory action is a classical example, since although spiritistic communications strongly suggest the activity of discarnate minds and psychic forces, yet some form of physical intermediary, by way of a medium, automatist or clairvoyant, is also invariably implicated in the process of actual manifestation of such minds and forces.

\* *Vide Roy. Soc. Arts Journ.*, April 19th, 1940.



The physical aspect of supernormal phenomena is, of course, clearly manifest in poltergeist, locational haunting, psychometric, materialisation, apport and direct-voice phenomena, to mention a few main categories. But there also exists a more subtle aspect which may, perhaps, eventually forge a link between the so-called psychical and physical realms of manifestation: both really physical in that they are perfectly *natural*. I refer to etheric or electro-magnetic radiations, which represent the transitional and go-between state from one world to the other, if my guess is not wide of its mark. And, as you know, the probable significance of radiological phenomena has been more than hinted at in the past by many students of Psychic Science: e.g., Sir Oliver Lodge, when he writes of a psychic ether, analagous to the physical ether of space; Dr. Wilfrid Garton, when he uses the expression "other world substance" in his recent articles in *Light*; the Bousfields in their stimulating book *Mind and its Mechanism*; Prof. H. H. Price (our Chairman to-day) in his last Presidential Address to the S.P.R., referring to possible residual emanations in rooms and localities after the occurrence of emotional events; and Mr. Harry Price in his last book, speaking of the same phenomenon, and mentioning the remarkable falls of temperature recorded by his thermographs in séance and haunted rooms. Then, too, we have the concept crystallized out in expressions such as "the etheric double," "raising the rate of vibration," "telepathy," and so forth.

All these ideas invoke a physical ether, electro-magnetic waves and electrical states or modifications of normal space. They are also given some tangibility by the progressive experiments of Geley, Bisson, Shrenck-Notzing, Richet, Crandon and others on ectoplasmic phenomena, as well as by the attempted demonstrations of Durville and Watters, who variously attempted to record "astral" projections from living creatures by special photographic and electroscopic means; though Watters' supposed ghosts of mice and insects recently appear to have been disposed of in other terms. We can say, however, that ectoplasmic, materialisation and (?) apport phenomena, not to mention the direct voice, telekinetic action and levitation, temperature drops, etc., indicate with certainty some extraordinarily powerful electro-magnetic kind of control by what we call mind and will over body and physical substance. And it is essential to note that such a process has its prototype in the better-known and officially-approved phenomena of biological growth, regeneration and embryology. For it is, I think, perfectly clear to anyone who has seriously studied cytology, genetics and embryology that the ultimate elaborated organism is *not* simply an enlargement or even an "unfolding" of some miniature architect's plan, preconceived and laid down in the fertilised ovum. At the same time, there must, presumably, exist *some*



sort of physical predisposition in the first cell of every creature, that finally makes its mature form a possibility. So let us probe this idea further.

#### THE PRESENT IMPASSE IN BIOLOGY

Since the ultimate organism (if of a "higher" type) does not simply consist in a multiplication of the primordial unit cell, but arrives at its ultimate complexity and diversity by virtue of a continually changing and purposively modified process—compared with which the birth of the heavier elements out of the primordial hydrogen and helium in a hot star is mere child's play; and since the resultant organism is highly specialised in all its resultant parts for the fulfilment of numerous quite distinct purposes, which cannot be said to have been forced on it by plastic, causal adaptation to environment; we may fairly conclude that there exists in or around the simple fertilised ovum, or initial cell, some directional and purposive "field of force" of an invisible and immaterial kind, that directs and co-ordinates all these changes. Otherwise, all that would result would be a roughly spherical mass (if suspended in a free medium) of similar daughter cells, by continued division of the primordial cell. And we know that even one of the simplest cell-colonies, *Volvox* (a minute spherical plant, living in water) is more specialised and diversified than that.

No, surely there must exist something vastly superior to the bare electro-chemical series of causes and effects that the mechanist assumes lead to the repeated divisions of a single mother cell, when one comes to these sudden and elaborate changes of plan as the initial cell colony reaches a certain size or direction in space, without coercion by external environment. And it may well be that it is this same "field of force," or "divine plan," that operates in the séance room upon externalised substance, or ectoplasm, moulding it into suitable functional forms, as also operates less rapidly and dramatically in the growing organism of normal biology.

You will appreciate, therefore, that, however poorly I have expressed myself, biologists are forced, willy-nilly, to accept some kind of purposive spiritistic intervention in vital processes, or at least to assume some form of pre-ordained "etheric" or electro-magnetic plan other than simple intra-atomic and molecular physical forces, if they wish to explain the facts of organogeny and growth in sensible terms. Else they are forced back on mysteries yet more dim and hazy than any that the spiritist or vitalist ever thought to propose.

#### THE PHYSIOLOGICAL DOWSING FACULTY

That brings me to the end of a rather long and, I fear, somewhat devious introduction, which seemed desirable before turning to



specific problems; since the bare facts of Dowsing, Psychical Research and allied subjects are already familiar to students of their extensive literature. And since I have, to-day, adopted a primarily physical approach to the phenomena of what used to be commonly called divination, I must first deal with the use of indicators such as divining rods, pendulums and other devices, designed to show and even measure what we may broadly classify as dowsing reactions, in terms of perfectly rational muscular reflexes, as studied by the unimaginative physicist or physiologist. Having first understood the physical mechanism of such reactions, we shall then be in a better position to proceed to the study of them relative to the automatisms and mediumistic reactions of Divination and Spiritism, as traditionally interpreted.

Crediting only the reactions and observations of those modern dowsers who disclaim any clairvoyant, telepathic or other "psychic" powers, but who, rather, persistently insist on the physical, or *radiesthetic*, nature of the phenomena of mineral, metal and water finding; eliminating, as far as possible, the factors of lucky guessing, pre-information, telepathic or direct suggestion and chance coincidence; and by utilising several purely automatic (hence non-suggestible) physical instruments of electromagnetic principles to check the local strength of the radiation and fields of force claimed by dowsers, Mr. Franklin and I eventually arrived at the following general conclusions\* :—

- (1) Oscillatory electro-magnetic fields, whether of natural or artificial origin, on the one hand, and Hertzian (wireless type), ultra-violet, X-ray, kathode-ray and certain highly energised and penetrative electronic and corpuscular forms of radiation, on the other hand, are all responsible for measurable reflex muscular reactions in certain sensitive persons. Such persons we may term potential dowsers; and it is fairly evident already both from our own work and from the earlier observations of men such as Cardan, Mesmer, Reichenbach, Maxwell, Boirac, several of the French hypnotists, Abrams, Starr White, Wigelsworth, Boyd, Eeman and many others that such sensitivity is far more widespread than is commonly believed. It is likewise almost certain from the various evidence that I have been able to collect that those unfortunate people known as weather sensitives, who are markedly affected by sudden atmospheric changes, electric storms, radio-active deposits and even the lunar magnetic cycle (which also affects the wireless, plant growth rate, etc.), are commonly good potential dowsers. While the majority, if not all, rheumatic and mediumistic subjects (in the automatist and physical line)

\* *Vide* Chapter VII of our book on Dowsing and *B.S.D. Journ.*, IV, 27.



are likely to fall into the same category; though statistical evidence on a wider scale is next needed to prove this hypothesis.

On the other hand, careful laboratory tests on over a hundred subjects of either sex, various ages, types, etc., taken at random, have also convinced us that dowsing reactivity is a perfectly natural and common physiological characteristic; though it evidently varies very widely in *degree* and tends to be enhanced, apparently, by fatigue, ill-health, old age and, perhaps, certain emotional states. In short, that one may expect to get more marked dowsing reactions (on natural or artificial electro-magnetic stimulation of the appropriate nerve and muscle groups) from hypochondriacs, hysterics, neurasthenics and subjects in an hypnotic or otherwise relatively uncontrollable, automatic (reflexive) or somnambulistic state. But in all this very much further statistical investigation will be needed, and these are simply initial suggestions based on rather general observation; since the physiological and medical sides of the picture have necessarily received less attention, for a start, than the basic physical and field prospection problems.

- (2) In the field, under natural conditions, what the dowser's muscles respond to are patterned electro-magnetic (mainly Hertzian, but also magnetic) fields of force which have now been proved to the hilt by means of five or six different types of physical instruments into which human reactions in no way enter, and which outline precisely the same planes, lines, zones, etc., of increased field strength as the more skilful dowser can outline in advance, using only his own neuro-muscular system and some simple indicator, such as a pendulum or divining-rod, a bundle of pegs and a tape-measure. A laboratory technique for radiometric analysis of unknown substances, based on the same general principles, is also being worked out at the present time, embodying the measurement of specific frequencies, or wavelengths, of atomic radiation.\* And for the latter purpose the simple pendulum and divining rod, in their improved modern forms, can once more be used; the magic of the process residing in the sensitivity of a diviner's muscles to extraordinarily delicate physical stimuli, in the nature of short-wave Hertzian radiation, oscillatory magnetic fields and certain emanations (beta and gamma rays) from radio-active elements, such as radium, uranium, thorium, etc. And it is worthy of mention that the latter class of substances, which may occur in isolated subterranean deposits in many districts, seem to be especially noxious to health; causing

\* For a preliminary note on the successful outcome of this enquiry, see *B.S.D. Journ.*, IV, 28, pp. 119-22. Medical aspects are also under immediate investigation with Mr. L. E. Eeman's help.



"cold shivers," depression, accentuation of rheumatic and other widespread maladies, headache, nausea, etc. Hence, the feeling that a place is haunted may sometimes be attributable to such local radiations affecting sensitive subjects of the diviner and medium class; while actual painful deaths, with concomitant long-drawn misery, of previous owners of overlying rooms or houses, may, perhaps, be super-added to the "psychic" picture. Moreover, underground streams, electric cables, pipe lines, and so forth may also cause similar, if less exacerbating, malaise and unrest in potential dowsers who have to live or sleep very close to them.

Here, then, is a veritable "sixth sense" such as Richet spoke about relative to telepathy and clairvoyance, based on perfectly clear physical principles and susceptible of detailed instrumental corroboration.

#### SIMPLE RADIESTHETIC "TELEPATHY."

Prof. F. Cazzamalli claims to have demonstrated in recent years in a well-equipped physical laboratory that human beings under sudden emotional stress emit short-wave wireless radiations of considerable energy and penetration; and, despite considerable bombardment of protest and hypercriticism from the usual fountain heads of all "just and true knowledge," it would appear that such claims are well founded. Nor are they at all surprising in view of modern radiation and dowsing theory and my own observations during the last ten years. For I have, employing both sensitive dowsers' muscular reflexes (increased field strength or degree of electrification causing a weakening of the muscles and increasing relaxation, or decreased tonus, up to a certain "saturation" value, when the effect reverses) and also a specially constructed radio detector, working automatically, been able to show that just the type of emotional broadcast, or "psycho-radiant reflex," postulated by the Italian workers can readily be demonstrated by dowsing technique.

Thus it is possible, granted an emotional and, perhaps, rather strong-willed person, acting as telepathic "agent," and standing out of sight and hearing of a sensitive dowser (who may be deafened and blindfolded, if need be) simply to think "Now!" or "There!" as the latter walks over some spot of ground mentally pre-selected by the "agent," in order to create a strong dowsing reflex and rod or pendulum reaction. This can, of course, also be done in various other ways, with the sensitive standing or sitting still, for instance; and the reactions can be recorded on suitable tape machines, myographs, tonometers, etc. Thus the percentage of successes and failures, the reaction times, the effects of change of mental attitude, drugs, etc., can be fully examined.



Here again, very much remains to be done, but I believe that Cazzamalli and I have, independently, laid the foundations of a new approach to both dowsing and simple telepathic phenomena, not to mention many curious facts observed by the early French hypnotists of the Nancy school, as well as by Mesmer himself and even earlier investigators of "animal magnetism" as it was called. But I cannot, unfortunately, enter into details to-day, as time is short. Some further details will, however, be found in *The Physics of the Divining Rod*, pp. 39 and 320, and *Light*, March 21st and 28th, 1940. Certainly a divining rod or similar indicator (e.g., some of the more elaborate and sensitive meters mentioned in our book) provides an admirable way of recording subliminal muscular reflexes, whether of dowsing (radiotropic) or spiritistic (? psychical) origin. Indeed, Richet used the rod in such a way many years ago, and Barrett's experiments with diviners seeking hidden objects, which he confirmed that they found with a significantly high percentage of successes, like Mr. Soal's more recent tests of the Vaudeville "telepathist" Marion, may well have been largely relative to Cazzamalli's psycho-radiant reflexes from emotional bystanders guiding the dowsing sensitives by this simple form of telepathy. So, too, perhaps, with certain other experiments such as Mr. G. N. M. Tyrrell's with his special electrical recording apparatus (*vide Proc. S.P.R.*) and my own, using an electric press-button and tape-recorder technique, mentioned in *Light* two years ago; the latter having been very highly successful and—as I now realise—definitely on dowsing lines. Indeed, where any form of electrical switching is involved in the process of selection of an object or recording the moment of telepathic transfer of a stimulus by the agent, a minute electro-magnetic change in any wire leading towards the percipient may be sufficient to give him the clue by physical dowsing reaction. So that, in some cases, at least, it may not be necessary to call in a mysterious psychical process; and in future psychical researchers will need to be particularly careful to avoid all electric conductors, on the one hand, capable of transferring dowsing impulses, or relatively small spatial separations between agent and percipient, when the Cazzamalli short-wave radio effects may be operative. [*E.g.*, the Brugmans' tests.]

At distances of many miles, especially hundreds of miles, however, the odds are strongly against the working of ordinary physical radio of the above kind; since, although our work shows that a sensitive dowser compares very favourably with the best modern wireless receivers, as detector of Hertzian radiation, he cannot be thought to emit impulses of sufficient strength, when working as a transmitter (in the Cazzamalli sense) to bridge distances of hundreds of miles of space. Yet we know from the annals of Psychic Science



that undoubtedly such "messages" get through over hundreds or thousands of miles, on occasion, without appreciable reduction of strength or screening by intermediate barriers—as far as one can judge in wireless terminology. But these messages are of a more detailed sort, involving the transmission of auditory, visual, tactile and, sometimes, olfactory sensations. Indeed, as you know, they go further than that, in the sense that a seemingly objective phantasm of the agent and, perhaps, an "hallucinatory" image of his environment often comes through.

In such instances there is no evidence of the percipient consciously (and why subconsciously, pray?) tuning in to a special "family wavelength" or adopting any special receptive state, which one may call a triggered condition; unless, indeed, a state of "brown study," lethargy or sleep supervenes. And though it is true that the latter are common to many instances of psychic percipency, they do not appear to be *essential*. For many of the most surprising apparitions and "hallucinations" of a veridical kind have occurred to people while they were busy about their daily round and common task, as I can positively vouch myself. On the radio hypothesis, moreover, we should have to postulate telephonic, televisual and even teletactual or olfactory waves, individually broadcast on different wavelengths in order to build up the resultant composite hallucination. And that is asking rather too much of one's credulity under the given circumstances. Whereas, too, there is this added and, I think, insuperable difficulty: that *the vision or message very commonly is received after the bodily death of the agent*; sometimes under circumstances that preclude telepathy from another still living agent.

We see, therefore, that despite the very real likelihood of dowsing type responses giving the game away at short range and under limited experimental conditions, in the full-blooded spiritistic experience we are apparently faced by a very different problem. And that is why I, personally, always rather mistrust all little-minded, fiddling laboratory experiments in extra-sensory perception, etc., as compared with the grand-scale natural phenomenon, or spontaneous case. For the first may, in the end, be found to represent simply experiments in radiesthesia, or extended physiology; whereas the latter look rather like being truly metaphysical experiences of the profoundest import—the proper subject matter of Spiritualism and Psychical Research.

We are also forewarned by dowsing experiences, as all public tests have shown and Cazzamalli's and my enquiries have seemingly explained, of the possibly disturbing rôle of mentally active, or antagonistically disposed onlookers (or sitters) during such delicate experiments.



## TELEPATHY, PSYCHOMETRY AND CLAIRVOYANCE.

If dowsing can be made a tolerably exact science, as many of us have every right now to assert on the basis of recent physical enquiry, the understanding of its electro-magnetic origin, and the accuracy of the resultant field estimates and laboratory analyses, both qualitative and quantitative, then the *possibility* that many examples of cryptesthesia occur thanks to unconscious dowsing ability, subtly developed in subconscious detail, cannot be absolutely refuted. For the action of all our senses (to which we must now add the dowsing-type reactions to our muscles, nerves and, apparently other organs and tissues, to various electro-magnetic and radiological stimuli) cannot be denied to be wonderfully delicate; commonly surpassing in sensitivity the most refined physical instruments of modern science, and infinitely more plastic and comprehensive than they are.

As for the objection to the radiation hypothesis that telepathic phenomena show no appreciable change of relative intensity in proportion to the inverse square of the distance between agent and percipient; one has to be cautious before passing final judgment, since it is conceivable that some kind of automatic volume control, to borrow a phrase from radio engineering, may maintain the sensible output in the human receiver (*ex hypothesi*) approximately constant, despite a widely varying input. And there is, indeed, in many mediumistic, clairaudient and "automatic" phenomena direct evidence that the incoming signal strength, so to speak, varies very appreciably. For sometimes a voice is loud and clear, at others faint and indistinct: at times, too, apparitions of the visual sort are either very distinct and substantial, while at others they may be less so in varying degree. And I do not think that it can fairly be claimed that this can be attributed to the receptivity of the sensitive alone. It is, rather, attributable to what is known as "the power" in spiritist circles, which, in turn, may, physically speaking, be controlled by several factors:—e.g., meteorological and geomagnetic and electrical conditions obtaining at the given time, the output of "psychic" energy of the medium or automatist and other assisting sitters, and, finally, the intensity of the incoming "signals" from the extraneous psychic agent or communicator.

I believe that we are fully justified in speaking provisionally in such physical terms on the basis of the observed facts and the advice of the *soi-disant* discarnate communicators themselves, even though such ideas should prove, in the last analysis, to be extremely crude and insufficient. Moreover, the excellent investigations carried on by my friend and associate Mr. L.E. Eeman\* in the

\* Instructive works by Mr. Eeman are *Man and Superman* and *How do you Sleep?* Author-Partner Press, 24 Baker Street, London, W.1.



course of his psychiatric practice in London since the last war very plainly point to like conclusions ; and he and I are at present collaborating in this direction, our hope being to work out in concrete radiological language and technique the principles underlying the undeniable success of the Mesmer, Reichenbach, Boirac, Abrams and Eeman forms of diagnosis and treatment. For it is now evident that all these have not only a real physical basis, but also fall into the two main categories of Radiesthesia and the old-time Animal Magnetism : the latter, as distinct from suggestionism and ordinary hypnotic technique, as admitted by the medical profession, being a dowsing-type electro-magnetic phenomenon, referable to specific radiations and fields of force which can be both detected by automatic physical instruments and also, it seems, amplified up electrically or else produced artificially *ab initio*.

It has recently become increasingly clear that Mr. Eeman's human circuits, or the electrical linkage of his patients (*vide* last footnote and *The Physics of the Divining Rod*, chap. 2, pp. 62-5) are related in no uncertain manner to (a) the interconnection of thermionic valves in modern radio receivers, as used for detection and amplification of faint electro-magnetic impulses of Hertzian, intermittent and oscillatory types ; (b) the Mesmer-Boirac-Abrams, etc. electro-medical technique ; (c) the arrangement and apparent functions of so-called "psychic" circles in spiritist séances ; and, finally, (d) the physical principles of modern dowsing, as lately investigated by Franklin and myself. We have, therefore, a very promising and tolerably secure field for future research of the most illuminating kind ; though I fear that such explanations will not please the "psychic" pundits, who rigidly exclude, *ex hypothesi* all physical explanations of their cherished "supernormal" phenomena. Science must take its course, however ; and we cannot worry ourselves unduly over dogmatic objections which have no clear bearing on well observed and repeatable physical and physiological facts.

My provisional suggestion, therefore, is that purely radiesthetic, or dowsing-type phenomena frequently tend to become intermingled with, or form the starting points of, more elaborate metaphysical excursions of thought of the "psychic" variety. If so, our next move in order to clarify both subjects and preclude much wasteful argument and contention is to sort things out and demarcate the two fields as sharply as possible.

#### THE PROBLEM OF TWO WORLDS.

Supposing, now, that physical dowsing can be sharply distinguished from psychical divination (including clairvoyance, psychometry and so forth), we find ourselves forced back on the ancient and recurrent conception of dualistic philosophy, that there co-exist two



distinctive, and yet interpenetrating, concomitant and correlative worlds of being : those of MIND (the psychical) and MATTER (the physical), respectively. Personally, I have always favoured such a conception, since it appears to me, on the basis of the observed facts, to be at present inescapable, no matter how attractive monistic doctrines may seem to be. For the desire to unify and reduce all phenomena to one common basis is, after all, simply a desire for simplicity of thought, and is not necessarily philosophically true.

We are therefore encouraged to speak in terms of two worlds and, perhaps, two etheric media of manifestation and consciousness. These I find it convenient to think of as being SPACE, on the one hand, relative to physical and material phenomena, and TIME\*, on the other, relative to the phenomena of psychical and mental activities. Memory, for instance, obviously exists in time and cannot be said to possess any spatial component whatever ; while thought and all other psychical processes appear likewise to transcend spatial limitations. Hence the failure of the law of inverse squares in telepathic phenomena and the apparent instantaneity of "astral travelling," the supernavigation of material obstacles in clairvoyant and psychometrical ventures, and the time-travelling faculty of the dreaming, entranced or mediumistic mind, which is commonly retrocognitive and occasionally, perhaps, also precognitive. For it is untrue to say that "time ceases to exist" under such conditions : it is, rather, *space* and our present environment and materialistic limitations that cease to be barriers to conscious perception. Time, I suggest, is the primordial medium of all extra-sensory psychic activity, especially during certain sleep and trance states and, presumably, after death. And it is only the here-and-now of our everyday senses that possesses material and spatial connotations.

The experimental physicist and engineer still think and work largely along the old lines, as if the Ether of Space were a tangible reality (Cf. the writings of Lodge, Lynch, Eagle, See and others) and making excellent practical use of the "crude mechanical conceptions" of late-Victorian physicists. So that we may, pending some better hypothesis, continue to regard space as being filled with a primordial medium of remarkable properties : the luminiferous ether. And that medium carries by means of its pulsations, stresses and strains all the multifarious manifestations of gravity, cohesion, magnetism and electricity ; matter itself being represented by local semi-stable ether vortices and states of motion, the extreme rapidity of which renders them relatively solid and impermeable to other "solid" objects, and hence to our physical sense organs.

\* True psychological time should not be confused with so-called "time" as recorded by the mechanical movements of heavenly bodies and the hands of clocks. But I see no call for Dunne's *serial* times and observers.



What we call radiation, on the other hand, may be crudely described as "matter in a state of transition from place to place," or "matter in a temporarily dematerialised state, and existing as free energy, ready to be absorbed by and re-stabilised by matter." Only that sometimes the mistake has been made of terming minute flying fragments of still *solid* matter "rays"; while, on the other hand, radiation commonly preserves a semi-corpuscular aspect in that it tends to pass to and from matter in the form of seemingly discrete bursts of energy, or quanta as they have been called. At the same time, these bundles of energy travel through space as trains of ether waves, apparently; so that the undulatory aspect of radiation cannot be denied, and, of the two, it seems to many of us to be the more fundamental. That is to say, it is the wave-train, or "*wavicle*," that may be the ultimate reality in the ether, while the resultant *particle*, or corpuscle, is merely a sensorial or instrumental appearance—an hallucination, so to speak, just as matter *en masse* is believed to be simply a mode of representation by our senses to our minds, *which are essentially imaginative in their structure and working*.

Now it is immediately apparent, without any knowledge of detailed physical theories, that, if matter and radiation are both only forms of ether disturbance, with the luminiferous ether as the sole basic physical reality of the universe, the strange phenomena of Psychic Science and Divination are nothing to be surprised at: even telekinesis, dematerialisation, apports, phantoms, etc. will be perfectly admissible and natural, granted the action of certain "psychic" entities and powerful forces, capable of manipulating the ether and its physical forces in the sort of way that Life and living Egos unquestionably manipulate them ordinarily, relative to growth behaviour and reproduction. For, as we have seen already, even ectoplasmic materialisations may be regarded as simply a greatly quickened and extemporised representation of what normally happens in organic growth and embryology. The growth of an oak tree from a starchy acorn or the development of the child in its mother's womb is every whit as wonderful and inexplicable as anything that occurs in the séance room. When closely examined *everything* is mysterious and ultimately inexplicable *unless we make the supreme postulate of divine and individual spirit control of physical forces and material both in the inorganic (non-living), and organic (living) worlds*.

Hence, we seem to be forced back to the admission of some vitalistic and spiritistic force, which may be called psychism or "the Word" (LOGOS), operating upon the Ether or "space-time continuum" so as to create form and purposeful behaviour out of what would otherwise be the void of Space, as the inspired writer of Genesis first understood so well. And all that occurs in



what we call Time—the medium, or concomitant “ether” of mind and psychism, whether consciously or unconsciously expressed; self-consciousness being, apparently, the highest integrated development of spirit activity yet known.

#### SPECIFIC RAYS AND EMANATIONS.

As you probably know, diviners who claim to diagnose the specific nature of unknown and invisible objects, over and above simply locating and outlining large objects such as streams of water, metallic objects and mineral veins, do so by one of three means. Holding the rod or pendulum as usual, and either placing one finger on the object of examination or else standing vertically over or under it, they proceed as follows :—

- (1) Hold in the hand, enclose in the pendulum bob or rod handle, or otherwise apply to some part of their nervous system a second selected *sample* of known constitution. If the *sample* is of the same elementary or compound nature as the object under test, accentuation of the normal dowsing reactions occurs; whereas if it is unlike the latter, diminution or even complete restriction of the normal reactions takes place.
- 2) Count the *serial number* of rod reactions or pendulum gyrations obtained under the given conditions (without using any sample) before the indicator becomes inert or else the reactions reverse their direction; specific serial numbers being found associated with different elements and compounds, though many dowsers do not agree as to the corresponding numbers—a fact that I have been able to explain in terms of individual sensitivity, variable radiation intensity, fatigue and initial tension adopted by the dowser.
- (3) Use rods or pendulums of different colours, or use what is called the Mager Colour Rosette; the colour in this case taking the place of a sample and either permitting or inhibiting the reaction. This is based on the idea of “corresponding frequencies of vibration” (proportionally, at least) of the colours and the atomic radiations from the object of enquiry. Musical notes have been similarly employed on occasion.

As you might have expected on logical grounds, the first method appears to be the most general and reliable, and we have been able to show that it rests on a sound physical foundation; namely, concordance or discordance of atomic vibration frequency, and of the resultant short-wave Hertzian radiation, between the specimen and the sample. But I must not waste time on physical details to-day. Suffice it to point out that radiations of similar frequency or wavelength harmonise and amplify each other's effects, since they are in phase (waves coinciding); whereas those of dissimilar



wavelength may be out of phase (waves opposing one another). Thus the dowser's muscular reactions may be either enhanced or reduced by proximity to, or contact with, the right or the wrong sample. And the latter should, I find, be applied closely to the particular muscle groups used for rod or pendulum control for best results.

The "serial numbers" method is also based on physiological facts: namely, that according to the frequency of the atomic radiation in question the muscles fatigue, and the indicator responds, more or less quickly. But a better method is that of *reaction times*, measured by stop watch, and there are various sources of confusion and error that I need not mention in this paper.

The colours procedure, and still more the mere carrying of a *written* sample (enough to arouse the just wrath of Job himself!) by some more curious-minded dowsers, we have, so far, been unable to imitate or explain. But colours seem to be used successfully by some diviners—possibly as symbols of the elements in question, and hence in a psychological sense.

Then, again, medical dowsers locate various organs and seats of disease in their patients by rod or pendulum; and this I can, to my surprise and initial chagrin, manage to do myself! Two explanations are forthcoming: the first, that diseased tissues are more radioactive than normal healthy ones (conceivable in some instances); the second, that the subject himself knows, even subconsciously, a good deal about his ailments, and thus directs the dowser by Cazzamalli-type short-wave broadcasts, which cause dowsing reactions as explained earlier in this paper.

#### THE DOWSING FACULTY AND PSYCHOMETRY.

Directly one admits the facts of dowsing-type radiesthesia and the ability of some very sensitive and skilful persons to divine even the specific nature of substances by such means, one begins to wonder just how far this faculty may lead into the precincts of cryptesthesia and even what is known as "psychometry." For it is only necessary to suppose that the Cazzamalli-type radiations from human beings under emotional stress, might somehow leave permanent or semi-permanent residual impressions, however subtle, on their surroundings, while physical objects would leave actual material contamination on ground, furniture, walls, etc., in order to discover at least a radiesthetic starting point for psychometrical diagnoses by sensitives. And for this part of the process no spiritistic influences need be summoned up. But the most that such a dowsing faculty could possibly render, as far as I can see, would be an extremely vague impression of past associations, devoid of all individual personality or detailed history of the people and events in question. Yet such a faculty might, conceivably,



help to establish the initial psychic *rapport* between the medium and the dead or departed persons ; though just how is very dubious. Nevertheless, the fact remains that psychometrists and clairvoyants commonly like to make physical contact with some actual *objet de rapport* at the outset of their psychic excursions, even though others can dispense with such physical contacts altogether, making their aid seem non-essential to the real business.

But unless we accept Captain W. H. Trinder's idea (*vide* his recent small book on Dowsing) that a kind of photographic image, or Akashic record, of historical events associated with every material object is impressed on it, including human emotional records, we cannot think of the psychometrist merely in the rôle of a superlative physiological dowser. For note well that dowsers find great difficulty in doing something relatively so simple as even saying for certain that a specimen contains such and such elements in approximately such and such proportions—a mere flea bite compared with the mouthful taken by a good psychometrist. And if the psychic percipient really does get his or her information out of the physical object itself, it must surely be *by somehow projecting consciousness right into the very substance of that object* in a manner as minute and intricate as the hypothetical interpretation by the Ego of "memory traces" in one's brain cells. But the difficulty in the way of the former process is that we have no right whatever to assume the existence of such subtle images, seeing that no known mechanism exists to focus images of events on their surroundings in the first place, and because in order to make permanent impressions on atoms or molecules far more powerful physical forces than we here have any cause to postulate are necessary, in the second place. And as for the so-called cerebral memory traces, all one can remark is that their existence has never yet been demonstrated by the most minute microscopic examination ; while they would be as liable to hopeless mutual blurring and confusion as the imaginary residuals with which we are here concerned ; which last have been hinted at by Captain Trinder, Mr. H. Price, Prof. H. H. Price and others before them as a possible basis of locational haunting and psychometry.

Mystically, such ideas are very attractive, and unless we entirely forsake mechanistic explanations, there seems to be no other way to interpret either ordinary memory or psychometry. But my own feeling is that it is simpler and more plausible to entertain the idea of spiritistic communication of the events in question where psychometry is concerned, and a psychical faculty of *backward time travelling* where ordinary memory is concerned (however "revolutionary" and metaphysical that may be) than to stretch the mechanistic interpretation beyond what I may call its elastic limit. For we *do* possess a good fund of evidence of all sorts



in favour of the former ideas, but absolutely none at all (beyond pure inference) in favour of the latter.

Thus, I put it to you: Are you conscious, when you proceed either to remember some past event or else to plan out some fresh logical or artistic creation of your own mind, of so to speak poking about in innumerable file-index systems of classified memories in your physical brain? *Does not your consciousness rather fly swiftly back on the wings of Time to the original event itself, which in sleep or hypnosis is found never to be irretrievable, but which may flash back as vividly as if it were being lived over again; whereas its relative vividness in waking life will depend upon your interest in the circumstance and the degree to which you can detach your consciousness from its present surroundings?* And if it is a matter of reasoning or creative thought does not the sequence of ideas flow out, more or less fluently, according to circumstances, as if it were what it claims to be—a purposive, vital and coherent whole, born of the spirit and the will, and not simply a chance concatenation of automatically recorded sense perceptions that have been regurgitated when something or someone pulled a mechanical trigger?

In short, the mechanism seems to be in the senses and the neuromuscular system *via* which one achieves physical expression of the underlying ideas, not in the mind or one's thoughts themselves.

At the same time, one has to admit the general principle of photographic images being recordable by certain chemically unstable substances when radiation fall upon them, that may also remain in a latent state until a further chemical manipulation develops them into patent form. Whereas it is also possible to make other subtle physical records that can subsequently be reproduced again and again: the mechanical vibration trains on gramophone records, and the magnetic records of sound that can also be made on steel ribbon, for instance. But in all such processes some focusing device is essential to image production, that is certainly absent from the haunting and residual impressions cases. And there is the further insurmountable difficulty in many instances of haunting and psychometrical imagery, that *movement* of the phantoms occurs before the eyes of a stationary observer.

We are, therefore, thrown back on the spiritistic hypothesis according to which the phantasmal scene is caused either by an incursion of the agent's (incarnate or discarnate) consciousness into the mind of the percipient, or else an actual "astral" projection of substance or energy by the agent to the given location, causing a real physical modification of space. And the investigation of the latter type of haunting by means of refined physical apparatus should not be beyond our means, as Mr. Harry Price's thermographic records and the attempts of Durville and Watters, for instance, have shown. But what is first wanted is a ghost that appears



fairly regularly, or else an entranced subject who is good at astral projection or even more intensive exteriorisation. In fact, materialising séances have already provided some dramatic evidence in the more extreme direction; and to call up more sturdy ghosts in traditionally haunted places it is probable that one requires a good physical medium who is subject to (a) spiritistic possession and (b) out of the body experiences. For it seems to be necessary to have a living medium to provide the necessary "power" to amplify up to a sensible level the weak field of force or etheric vibrations of the actual *revenant*.

#### THE DOWSER AS "PSYCHIC" MEDIUM.

To conclude this paper, I feel bound to refer very briefly to the use of the rod, pendulum or electric press-button (with either flash lamp, meter or tape recorder) as indicators of muscular reflexes of apparently psychological origin. Here confusion and error are rife, since if the subject is a potential dowser some of his reactions will inevitably be due to the purely physiological changes of tonus, some gradual, others sudden and sharp, that we have been able to trace to sporadic variations of strength in both the Earth's general electro-magnetic field and in local fields thrown out by nearby conductors and Hertzian oscillators. (*Vide R.S.A. Journ., loc. cit.*) Such reactions will make hay of any underlying "psychic" messages of the kind here in question, originating either in the subject's own subliminal mind or that of some supposed spirit communicator.

But, if the tension and setting adopted are appropriately coarse, so that nothing happens too readily, it may be possible to eliminate the dowsing type reactions and let through only the "psychic" ones; but to do that one needs to be a truly mediumistic automatist and, I think, to get into a relatively trance-like condition in which the reactions are quite powerful—one might say, of hysterical type. That achieved, the rod, pendulum or, better electric recorder (which may be made in the form of a tipping table or desk with electric contacts, etc.) is ready to give "psychic" answers or messages through the automatist's subconscious mind, on the one hand, or by discarnate spirit control, on the other, if one is lucky. Except in a perfect medium, however, the usual bugbears of wishful thinking, auto-suggestion, prejudice or pre-information, telepathy from bystanders or other living agents, subconscious logic and forecasting of future probabilities, and so forth all come into the picture, I find. On the other hand, granted a genuine medium and an entranced condition, a higher percentage of extra-sensory perceptions and cognitions, together with, perhaps, some genuine extraneously originating communications, may be obtained. But the "psychic" rod or pendulum is certainly not to be recommended



to the ordinary mortal or average dowser, except by way of providing an amusing, but misleading, and hence often dangerous, drawing-room entertainment.

If a person be sincere and sober-minded, however, a development of the dowser's technique may lead also to "psychic" development, and is by way of being a first course in the thorny ways of true mediumship. For the one faculty leads up to the other in practice, even though they may eventually be proved to be discrete in theory.

---

#### WHY I DO BELIEVE IN SURVIVAL

B. Abdy Collins, C.I.E.

(1/- net from the Author, 16 Penhelig, Aberdovey, Wales).

Mr. Abdy Collins is determined that the S.P.R. shall face the implications of survival in many of the cases which it has examined and, in his belief, undervalued in this respect. He considers that the present Council of the Society are not living up to the spirit of the great Founders, that it has reached an impasse and that a fresh start must be made in the earlier spirit which animated it. It is not the first time this has been said during the last twenty years.

The pamphlet is a reply to a paper by Prof. E. R. Dodds on "Why I do not believe in Survival," published in the S.P.R. Proceedings in 1934. Mr. Collins read his reply to a private meeting of the society last April and hoped it too might have been published in the Proceedings. Publication, except a brief resumé, was refused on the ground that some of the cases cited by him did not reach the standard of evidence required. Although he asked for information as to these, so that he might re-examine them, the information was not forthcoming. As a result he has published the paper privately. Mr. Collins is one of the most serious and devoted students of psychic facts, working practically whenever possible, and studying all available records, and I think his fair request for information should have been met. I hope many will send for the pamphlet and will value his marshalling of the facts and the authorities he cites in support of survival.—B.McK.

---

## Books added to the Library

<i>*New Books.</i>					<i>Cat.</i>	<i>Pub-</i>
					<i>No.</i>	<i>lished.</i>
*AUSTEN (A. W.), "Home Circle"	..	..	..	..	211	1940
*BARKEL (Kathleen), "The Dawn of Truth"	..	..	..	..	297	1940
*DUNNE (J. W.), "Nothing Dies"	..	..	..	..	1064	1940
*SEYMOUR (C. J.), "This Spiritualism"	..	..	..	..	2,655	1940
*TWEEDALE (Rev. C. L.), "News from the Next World"	..	..	..	..	3,049	1940
*WAITE (A. E.) and SWAINSON (W. P.), "Three Famous Mystics"	..	..	..	..	3,166	1940



## THE MEDIUMSHIP OF JACK WEBBER

BY B ABDY COLLINS, C.I.E.

Under this title\* Mr. Harry Edwards has written an arresting account of Jack Webber's physical mediumship. In estimating its value, one must remember that the manuscript was in the hands of the printers in January, 1940, two months before the medium's sudden passing. The book was intended as a challenge to those who could not accept the facts described to come and test them for themselves. It is not a final summing up of all that was accomplished through Jack Webber. As things have turned out, it is a pity that the book was not planned otherwise, but it is unfair to blame Mr. Edwards on this score.

Mr. Edwards claims for Jack Webber most of the phenomena produced by the famous physical mediums of the past and possibly even some hitherto unknown, and backs his description by a series of photographs taken partly by himself and other members of the Balham Psychic Research Society and partly by Mr. Leon Isaacs, the well-known photographer, and a photographer employed by the *Daily Mirror*. More will be said about these later, but let us first of all cast a glance at the evidence as a whole.

If the phenomena were not genuine, then either Mr. Edwards has invented or greatly exaggerated them or else Mr. Webber effected them by trickery or the aid of accomplices. Accomplices can be ruled out. In many of the sittings which the medium gave all over the country, he is said to have travelled alone and often arrived only just before the seance. This is a matter to which I can bear testimony in one instance and the evidence of Mr. Case, President of the Cambridge Psychical Research Society, is cited as confirmation of another case. Yet at these "lone" sittings some of the most striking phenomena occurred. Some people will see accomplices everywhere, if there is anything for which they cannot account. At a sitting at Walton House, of which I was in charge and

\* *The Mediumship of Jack Webber*, by Harry Edwards. (Rider, 12s. 6d.) The Memorial Fund for the dependants of the late Jack Webber benefits from copies obtained from Harry Edwards, 11 Childebert Road, London, S.W.17. Postage 6d.)



sat next to the medium, relatively little of interest occurred. Yet a sitter sending in her impressions wrote, " There seemed to be several accomplices, the most obvious being the stoutish gentleman on the medium's right " (myself!).

That Mr. Edwards is not inventing or exaggerating everything is proved by the testimony of independent witnesses quoted in the book, but the greater part of it consists of statements made by the author himself, unsupported by evidence other than the photographs of which nine were taken by himself and others by his associates. Mr. Edwards introduced Webber to London, lived next door to him, presided at what might be called his home circle, arranged all sittings and conducted all correspondence and business matters for him. I myself not unnaturally concluded that Mr. Edwards was interested financially in the mediumship or received some *quid pro quo* for his services, since the mediumship brought in a not inconsiderable income. He, however, has recently assured me that he has never received a penny but carried out all correspondence at his own expense and was quite £100 out of pocket over the whole affair. If we accept this statement (as I do), it adds very materially to the value of the book. Mr. McCulloch, one of the amateur photographers, also assures me that his photographs represent a substantial outlay of his time and money. As it is inconceivable that the members of the Balham Society could have sat so many times with Webber under their own conditions and been deceived by him, it is obvious that this book deserves the serious attention of all those interested in psychical research.

Let us turn to some of the more important phenomena and the evidence for them. I myself sat with Webber four times. At these sittings and apparently at all others a circle of fifteen to twenty people sat round the room. Webber made one of the circle, roped in his chair by one or two of the sitters. His arms were tied with varying degrees of tightness to the arms of the chair and his legs to the chair legs, but his hands themselves were free from the wrists and were not held save occasionally for one particular event. The other sitters joined hands each with his next-door neighbour, except those next to the medium, who clasped the hand of the person on the other side with both hands. If the medium could free himself



after the light was turned out (the sittings were usually held in complete darkness) and get back again before it was turned on, he might have caused many but not I think all of the phenomena by normal means. The sceptic will say that any clever conjurer can manage this under these conditions. It will be seen, however, that some of those who tied him up claim special knowledge of knot tying and deny that the medium could have escaped from their knots. I myself sat next or next but one to the medium three times and observed the ropes and knots very closely. On one occasion in the seance room at Walton House the light was turned off and on seven times in 75 minutes and every time the medium was found with his arms tightly knotted to the chair and the original knots undisturbed. Phenomena started just after the light was turned off and ceased just before it was turned on. I have also seen the medium by the light of a phosphorescent article sitting bound to his chair while another article was floating in the air far away. Others have had the same experience. Further, it is claimed that the medium often sat in a good red light, while the flash-light photographs taken by infra-red rays show the medium always bound in his chair while the phenomena are occurring.

In fact, if we can trust the evidence of the photographs, the genuineness of the phenomena is settled once and for all. If the photographers were accomplices or easily hoodwinked by a circle of accomplices, then I think all of the photographs might have been faked. Certainly to the sceptic many of the photographs will look suspicious, if only because they will probably be contrary to his preconceived notions of what they ought to be. Moreover, the trumpets in some cases appear to be supported by the sitters, what might appear to be intended for ectoplasmic rods supporting them look like cotton-wool, etc., etc. The *bona fides* of the photographers is thus of great importance. I therefore wrote to Mr. Leon Isaacs, who took 16 out of the 35 photographs, and asked him whether he was satisfied with the conditions under which his photographs were taken. He kindly replied at some length. While he cannot *guarantee* that some of the effects might not have been obtained normally by Webber himself or some of the sitters who were uncontrolled, he has no reason



to suspect it and feels quite sure that a large amount of the phenomena are genuine. He refers in particular to Plate 22. In this a snapshot was taken while one of the trumpets, the movements of which could be followed in the dark by its phosphorescent bands, was being moved very rapidly at some distance from the medium. It shows the medium sitting bound in his chair and the trumpet in the air some distance from him in the air and not supported or joined to him in any way. Mr. Isaacs who took the photograph and developed it says that it is genuine, but that owing to the quickness with which the trumpet was being moved it came out blurred. Very stupidly, if Mr. Edwards will pardon my saying so, he has inked in the trumpet in the print from which the plate was reproduced so as to make it clear and thus spoilt one of the most remarkable and evidential photographs ever taken in psychical research. Were it not for Mr. Isaacs' evidence, its value would have been entirely destroyed. Another photograph which Mr. Isaacs considers free from all suspicion is Plate 23, in which a heavy table is seen in the air. The table is seen in the air, but it obscures the medium's left hand as he sits apparently bound in his chair. Mr. Isaacs says, "It was in a strange house with keen onlookers and its weight alone made the lifting a two-handed effort." In view of Mr. Isaacs' reputation and the extreme caution with which he speaks of the photographs, I consider that it may be taken that these two plates at any rate show supernormal effect. By this I do not mean to infer that the others do not. Far from it. If some are undoubtedly genuine, then it is likely that the others are also. One of these (Plate 8) is reproduced. (See illustration.) It was taken by Mr. W. J. Clayton, who is said to be an amateur photographer unconnected with the circle, with the object if possible of elucidating the removal of the coat.\* The result appears at first sight to be a double exposure. Mr. Edwards gives several reasons why it could not be. The Guide we are told says that the left face is the etheric body of the medium. On a close examination of the photograph, the first thing that strikes one is that the face is not really like Webber. The hair in front is differently

\* I have seen a print of the untouched negative.—Ed.



arranged, while the chin, so far as it is visible above the coat collar, is prominent, whereas Webber's is noticeably receding. The profile as a whole, too, is unlike. The natural conclusion is that the first exposure took place previously, and is a portrait of someone else. But then the coat which is round the left figure has the same badge that Webber always wears, and what has happened to the arms and rest of the figure? Another questionable feature is the chair. It looks rather as if the far figure is sitting on a different chair. If so, the body difficulty crops up again, while the hands contradict this theory. If the left hand is closely observed, it will be seen that it is either double or else there are six fingers of which two are bent down, while there is something very odd about the little finger. Altogether apart from Mr. Edwards' evidence it seems to me that there is internal evidence of the genuineness of the photograph and it therefore does show in some way beyond comprehension how the coat is removed.

The evidence for ectoplasm, which is copiously illustrated, also seems strong. Mr. McCulloch tells me that some of these plates have been enlarged several times and show no signs of textile fabric. Various witnesses are said to have described it as "closely woven silk of a rich quality," "like wet toy balloon rubber," etc. Mr. Isaacs did not handle it himself, though as will be seen he took several snaps of it, but he was told by several reliable people that they handled this material, saw the tears (about which I asked him, in view of the facts published about other mediums), and saw it disappear back into the medium all in good light. It was not produced at the sittings I attended. So I never handled it myself.

One of the most striking chapters is the reprint of the article written by Bernard Gray in the *Sunday Pictorial*. It is supported by an affidavit in legal form and by photographs taken by Mr. Isaacs. Mr. Gray wrote a series of articles for this paper and claims to have started as a sceptic. Either he and Mr. Isaacs were completely deceived or the phenomena he describes were genuine. *He sat with a red light, but not a very good one.*

I myself can bear witness to two of the most striking things described by him. A small piece of plywood 12 ins. by 9 ins., made phosphorescent on one side, floated light side up into the





*(Photo by W. J. Clayton)*

A JACK WEBBER PSYCHIC PHOTOGRAPH



air close beside him. A mist appeared on it and this took shape as a perfectly formed human head and neck, smaller than life size but alive, with eyelids, lips, etc., all moving naturally. Eventually it addressed him and gave him a name which was evidential to him. I saw just the same phenomena at my first sitting (at Balham) except that I was the other side of the circle and could not see anything more than a misty shape, though those close by (sitters of great experience) saw a well-formed head like Mr. Gray. In this case the circle were all strangers to Webber except his father-in-law, who sat far away and was controlled. The effect could not have been produced normally.

The other feature was the removal of Webber's coat while (1) Mr. Gray and another each held one hand, (2) Webber was bound in his chair, and (3) the coat was fastened in front with a thread of cotton. These are the conditions claimed during the removal and replacement of the coat, but it seems from the account as if the lights were not turned up *before* the hands were grasped. An account written for *Psychic News* by Mr. Case, President of the Cambridge Psychical Society, is quoted as attesting a similar occurrence, but here, too, this important point is not made clear.

Mr. Lotbiniere of the B.B.C., who is described as having an identical experience, tells me that in this case the medium's hands were held some time after the lights were put out. On the other hand, at a sitting at the L.S.A., when I was next but one to the medium, his hands were on both occasions held by Mr. and Mrs. Hollingsworth *before the light was turned off until it was put on*. I questioned them directly after the sitting so as to confirm my own observation, and I have their signed statements to this effect.

"Direct" voice with Webber was often very good and evidential. Mr. Gray describes how "Reuben" sang in a powerful bass voice. I heard this three or four times, and on one occasion the voice was very loud and the words perfectly modulated, one of the finest voices I have ever heard. This voice which came out of the trumpet floating in the air away from the medium has been recorded for the gramophone by the Decca Record Co.

It is impossible to describe or discuss all the phenomena,



levitation, full-length materialisations, apports and the like. One curious thing which took place in my presence was "Matilda" skipping with a child's rope. At command she would "double" and "pepper."

Mr. Edwards claims that the phenomena were tested by a number of newspapers, all of which published laudatory articles often with photographs taken by their staff. All the reporters were sceptics before the sittings. Another article by "Cassandra" of the *Daily Mirror*, one of the hardest-boiled writers of the day, is reproduced. Webber was never "exposed," so far as I am aware. The only recorded "incident" I have seen is a description of a seance at a private house at which Mr. Evans, his father-in-law, was said to have switched on the light by mistake and Webber was discovered standing up, his legs still tied to the chair, his arms free, with a trumpet to his lips. Webber, who bled copiously at the nose, continued the sitting and appeared afterwards unconscious of what had happened, and the sitters were begged by Mr. Evans not to inform him: otherwise he would never sit again. The account of the sitting seemed to me perfectly genuine, and I think it is a pity that Mr. Edwards who was well aware of it did not deal with it in his book, but in the light of the history of other physical mediums this one incident does not mean that Mr. Webber's effects were always obtained by normal means or conscious fraud. In any case Webber could not have sat all over the country, often among total strangers, 300 to 400 times in two years without public exposure, had he been guilty of fraud. Certainly I am confident that much of what I saw was not effected by normal means. If the control of the lights was so vital, it is curious that at one of my sittings I was given charge of them, and it is obvious that when he travelled alone a stranger must have turned them on and off. In fact my experience with Webber was that he was ready to agree to anything. It was Mr. Edwards who used to object to new tests.

This is a book which everyone interested in physical mediumship should read. It is well written and should sell well. What the explanation of this type of mediumship is is a matter of controversy. Owing to the last war Webber's education was neglected and he grew up semi-literate. He was of a



simple type who read very little and that mainly comic papers. He was keen on darts and athletics. For a long time, we are told, he was very sceptical of his own mediumship and inclined to be frightened of it. He first developed as a healer who went into trance and massaged his patients with oil which oozed in such quantities from his hands that it looked as if he had plunged them in vaseline. Then just as he had attained almost nation-wide fame, he was suddenly taken away after a few days' illness. During his short public mediumship he demonstrated to a large number of persons that there are many things in this world that neither science nor religion can explain and usually prefer to ignore. But just as it seemed that the Society for Psychical Research would no longer be able to avoid a crucial test, his life's work came to an end. Truly the ways of God are mysterious.

---

#### NOTHING DIES

By J. W. Dunne. (Faber & Faber, 3 /6 net).

Mr. Dunne makes another attempt in this small book, to make his theory of time understandable to the reader who has turned from the mathematical formulæ of his previous books in despair. I cannot say that I am yet enlightened to any appreciable extent. "Nothing Dies" is an arresting title and it should live up to its name, otherwise the author may be accused, in today's need of arousing false expectations. He believes in the immortality of the individual consciousness and seeks by means of many diagrams to explain the reality of the fourth dimensional man functioning in his physical three dimensional condition. It is in the dream state that he can find himself utilising his new powers, but having no training in concentration while in this state, he only meets confusion. By cultivation he can sometimes control these vagaries and gain a true picture of himself, his past, present and future. It is not an easy problem to set the average man but if Mr. Dunne's writings provoke serious thought among our intellectuals, the only group likely to tackle it on this level, then a few more will have been encouraged to view themselves as liberated from the cage of the five senses and gain some experience of 'The New Immortality' which the author envisages.—B.McK.



## A TALKING DOG

BY PROF. GIOVANINI PIOLI

["Conversing Animals" have been the subject of much study and many reports from thoughtful experimenters in many countries and we welcome this new contribution from our Italian member, Professor Pioli. The "Elberfeld Horses" whose stables had to be dispersed during the last war, provided perhaps the best known instance. "Black Bear," the talking pony of Briarcliff, New York State, became familiar to us through the investigations and reports of Mr. F. Bligh Bond and of Mr. Arthur Goadby in our own Journal (Oct., 1928, and July, 1935). I personally visited Black Bear while on a visit to the U.S.A. in 1928 and can bear testimony to the intelligence and even originality of his answers to spontaneous questions on that occasion. The June *Journal of the Amer. S.P.R.* contains an interesting summing-up by Mr. Goadby of his considered views on this case. He reviews the many answers to questions by the pony, which were beyond the ability of the owner, Barrett, a man of simple education, to answer, e.g., the replies to mathematical questions given without a moment's hesitation and which would have required an appreciable time to work out by anyone. The facetiousness and independence shown in many answers was also noteworthy. Mr. Goadby rejects the hypothesis of sensorial signalling, Barrett was often out of the stable. Telepathy is rejected and contact with a Cosmic Mind or the "Animal Group Soul" idea. He concludes that Barrett and Black Bear formed a combined psychic instrument which was utilised by some human discarnate intelligence to control the pony to give automatically the correct replies by lifting letters and numbers from a rack with his mouth. Black Bear could not reply if his ears were stuffed with cotton-wool. After Barrett's death in 1930 the pony lost all his ability to answer questions even with those who had often previously experimented with him and whom he knew well, the essential link had been snapped. The hypothesis of discarnate control will be laughed to scorn by many, but it answers some aspects of the case which none of the other theories meet. Barrett had himself psychic faculties and came of a psychic family.

Prof. Pioli's account of the methods applied in the training of "Bonnie" and of her achievements are reminiscent of those used and observed with Black Bear. Such reports have a bearing on animal Survival, a subject which is engaging the attention of several writers at the moment.—ED.]

A definite step on the road of communion between man and animals appears to have been taken by the new technique applied by my friend, Signor Gino Del Mar, a fervent and genial cynophile, in the training of dogs to read and write, to express their own feelings, 'opinions,' and appreciations. While Rolf, Lola, Zou, Capi, Lumju, Fellow, and many other speaking animals had been trained to express the letters of the words they wanted to form by *beating as many taps* as were the units of the number conventionally associated with each letter (for instance: one tap to express 'E'; two to express 'N'; three for 'A,' and so on; up to twenty-one for 'Z,' as in the alphabet used by Rosemarie Fritz), Bonnie,



the pupil of Del Mar, has been trained to form the word she needs to give a reply to a question, or to express her feelings, simply by pointing to its letters in succession, or by gathering them next to one another in due order.

It is interesting if this new method and technique of self-expression have helped Bonnie to reach excellent results, of which some instances will be given here. They were either witnessed by myself when I was with Signor Del Mar and some of my friends I had introduced to him, or learned from the personal communication from Signor Del Mar himself to me.

First a few words of introduction of the teacher and the pupil. For Signor Del Mar, the master of Bonnie and the intelligent inventor of the new method of training, it is sufficient to say that he is a successful business man, attracted to the training of animals of whom he is very fond, not by any personal advantage or love of self-exhibition—being rather a retiring man with an independent mind—but by an intellectual and spiritual curiosity to lift the veil which has for thousands of years clouded our knowledge of our minor brethren, and hindered our communion with them and the universal soul; in my frequent intercourse with him during two years, I have found only cause for admiration in his fine character and noble qualities.

Bonnie's meeting with Signor Del Mar happened by chance, on a visit of the latter to Mrs. Russell Roberts' kennel in Villefranche sur Mer, near Nice, when the bitch was only four months old. A sudden sympathy arose between the Scotch terrier—born in April, 1934, with a very intelligent look, sharp eyes, and black mantle—and her future master. She followed him closely during his visit, and would not leave him. This breed generally attaches itself to but one master, and the bitch seems to have 'made her choice.' The owner of the kennel noted this and Signor Del Mar agreed to become her master. Thus Bonnie entered his house, showing herself a play-lover, generally gay, obedient and docile to him, though of a stubborn character and holding an independent attitude towards the other members of the family and an absolute indifference to strangers. Her master has always treated her with love and forbearance, and he always rewarded her for successes instead of punishing her for wilful obstinacies; Bonnie is very sensitive to both praise and reproach.

After Signor Del Mar had trained Bonnie to distinguish objects (about forty) by name, and to feel the meaning of common verbs, and to remember them even for long afterwards, he started to teach her the letters of the Italian alphabet—with some simplification—just as he would have done with a child, mentioning the letters from their sounds, not from their names. (In the Italian language each letter represents practically only one sound, and



only one letter corresponds to each sound.\*) By daily short lessons she had already mastered the use of the first four letters by September, 1936, when an interruption of one year came, Bonnie having become the mother of four puppies. The lessons were resumed in September, 1937, and were substantially completed by March, 1938, when a record of the results began to be kept. The alphabet once learned and mastered with the help of wooden independent letters, her master taught Bonnie to select and bring to him the letters corresponding to the particular words he wanted her to form. For instance, 'palla' (ball), 'carne' (meat), etc. The catching and carrying of letters was made easy by a leather catch attached to each letter. By this time Bonnie could not only form (write) any word as asked by her master, but could even reply up to her ability to his questions. Soon she showed her independence of feelings and ideas by her personal response towards his questions (which, in passing, seems to contradict the hypothesis of subconscious suggestion by her master), as when one day, being asked to compose a certain word, after carrying the first letter, she refused to complete the task, and spelt instead the word 'ennui' (tired). She could write under dictation any word, even of objects or meaning unknown to her, and also write spontaneously words known to her without being asked them. She would express her sensations, needs, feelings, appreciations and opinions about weather, food, colours, beauty or ugliness of animals or dresses, etc., *often using words not directly taught to her, but overheard by her in ordinary conversation* at home, in the streets, in shops, etc. When I was first introduced to Signor Del Mar and Bonnie, the latter had already mastered a certified vocabulary of about three hundred words, which has lately increased to six hundred words; the system of 'writing' the words had been simplified through the suggestion of Bonnie herself, who, instead of catching and carrying the letters to the feet of her master, had found it easier to single them out simply by placing her muzzle on each of the letters in succession as required to form the word she wanted. Signor Del Mar acted upon the suggestion, and substituted for the movable wooden letters three small carpets, each bearing a group of seven letters painted in different colours, and marked by a red spot above, on which Bonnie must place her muzzle to point out the letter.

I will now give some instances of experiments in conversation with Bonnie, either when I myself was present, or which Signor Del Mar reported to me, but I must necessarily limit myself to a short selection. An account will follow of Bonnie's progress in

\* As far as I can see, only by adopting a radically simplified spelling reform system could the English language be used for the training of dogs to write—unless they are taught Esperanto or Italian.



working out the four operations of arithmetic, and of passing a regular examination in mathematics to which a committee of my friends and three teachers submitted her.\*

Here is an attempt to get Bonnie to reveal something of her means of communication with other animals:—

DEL MAR. "Do you speak with other dogs?"

BONNIE. "No."

DEL MAR. "Yet you have a way of communicating to them what you want to make known."

BONNIE. "Signs."

DEL MAR. "How do you express your 'yes' or 'no'?"

BONNIE. "Ears." (In fact, Signor Del Mar has noticed that in order to say 'yes,' Bonnie pricks up her ears, vibrating, slightly deflecting each ear from the other; while to say 'no' she deviates them sharply from their common axis.)

DEL MAR. "What do you mean when, in the company of other dogs, you wave your tail?"

BONNIE. "I play."

DEL MAR. "And when you do the same with me?"

BONNIE. "Joy."

DEL MAR. "Are there other signs you make?"

BONNIE. "Eyes."

DEL MAR. "What do you express with them?"

BONNIE. "Understood." ("That I have understood.")

DEL MAR. "When I give you a biscuit, you agitate your tongue. What does that mean?"

BONNIE. "Good."

DEL MAR. "What does your mouth express?"

BONNIE. "Hunger."

After her meals, Signor Del Mar asks Bonnie, "What would you have now?"

BONNIE. "Ball."

DEL MAR. "Why?"

BONNIE. "To play with."

Bonnie has her own æsthetic sense and a sort of moral sense, or at least a feeling of bad and good behaviour, as may be gathered from the following:

Several times, when asked why she had refused to execute orders, Bonnie would offer the excuse, "Tiresomeness," or give the bold reply, "Give biscuit first." Then her master calls her to order. "What is Bonnie when she refuses to work?"

BONNIE. "Naughty."

\* Those who want fuller information may read the recent volume by Ulderico Tegani: *Il nostro cane puo "scrivere"* ("Your dog can write.") A. Mondatori, Milano, 1939. Lire 20.



DEL MAR. "What does she deserve then?"

BONNIE. "Whip."

DEL MAR. "What is she given when she works well?"

BONNIE. "Biscuit."

Bonnie is not always kind to people. To a psychic author (to whose books, if Bonnie had read them, she would perhaps have been more entitled to apply the description) who asked her, "Who are we?" Bonnie replied, "Persons." When Del Mar insisted, "What sort of persons?" Bonnie replied, "Tiresome."

Once, after some rather rough business people had left the house of her master, he asked her, "What were those people?"

BONNIE. "Boorish."

DEL MAR. "What is boorish?"

BONNIE. "Ignorant."

In May, 1938, Bonnie was invited to *The International Dogs' Exhibition* in Turin, as an honoured guest, having already been examined by Professor Cornn. Giuseppe Solaro, an eminent cynologue; and she was presented with a silver cup as a prize as "the most intelligent dog in the Exhibition." She underwent an examination before a commission of cynophiles, doctors and judges, and was questioned as follows:

Q. "What is the colour of your coat?"

BONNIE. "Black."

Q. "What was the weather yesterday?"

BONNIE. "Rain." (Correct.)

Q. "What did Bonnie have for lunch to-day?"

BONNIE. "Meat."

Q. "What colour is this young lady's ribbon?"

BONNIE. "Red." (Correct.)

The Chief Commissioner of the Government (Prefetto) for the Province of Turin, being present, Bonnie was asked, "What is His Excellency doing opposite you?"

BONNIE. "Is smoking." (Correct.)

Bonnie was then introduced to the Mayor (Podesta) of Turin, Ugo Sartirani, and was asked not to forget his name. A quarter of an hour later she was asked what was the name of the gentleman, and began by spelling "U . . . U . . ." but instead of "Ugo" she spelt "Usire" ("Go out"—perhaps to satisfy her personal need).

Signor Del Mar said that if she spelt the name of the gentleman then she might go out. Then "Ugo" was spelt, and Bonnie was rewarded.

In the house of a co-editor of the newspaper *Stampa-Sera*, who is the owner of a whippet called "Kiss," who was exhibited and was a prize-winner in the same exhibition, Bonnie was feasted and then questioned.



Q. "Is there another dog in this house?"

BONNIE. "Yes."

Q. "Do you know his name?"

BONNIE. "Yes."

Q. "What is it?"

BONNIE. "His." (Kiss.)

Q. "Do you like Kiss?"

BONNIE. "No."

Q. "Why don't you?"

BONNIE. "Ugly."

Q. "Why ugly?"

BONNIE. "Too clear colour."

Bonnie's assumption that black, being the colour of her coat, must be the finest, has found expression on several other occasions. Once, before a commission of Italian and foreign judges at the same exhibition, on being asked whether she liked a black cocker present in the room, Bonnie replied, "Yes."

Q. "Why?"

BONNIE. "Handsome."

Q. "Why handsome?"

BONNIE. "Black."

Some of Bonnie's admirers have asked whether Bonnie is able to answer a question or to execute orders in the absence of her master. *Even when no one in the room where Bonnie works is acquainted with the question or order*, I can answer in the affirmative, though Bonnie, when left to herself, after reading the order written on a blackboard, often prefers to take a nap after writing eventually, the word "Rest." On the insistence that she should execute the order, Bonnie, on one occasion, dared to write, "Give biscuit first"; then having been satisfied, she executed the order, "Bring the ball."

Once we sent Bonnie to an adjacent room, where we had placed the letters (separate wooden blocks) forming her name, in promiscuous order, and asked her to fetch them in the regular order to form her name before us; this Bonnie did at once.

Signor Del Mar related to me an impressive reply of Bonnie in one of his daily private lessons. Showing her the figure of a man, he asked, "What figure is this?"

BONNIE. "A man."

Q. "What is a man?"

BONNIE. "Reasonable animal."

Signor Del Mar told me that at that moment he had been thinking of the famous reply given by Rolf, the dog of Mannheim, to the same question: "A portion of the original soul." Whether Bonnie might have heard the above definition from someone, he had no idea. He was so struck by her reply that he went and asked



his brother to be present when he repeated the question to Bonnie, getting the same reply. Then Del Mar insisted, "What is a dog, then?"

BONNIE. "He also."

DEL MAR. "Where have you learned all that?"

BONNIE. "Don't succeed remember it."

When later, on May 12th, 1938, I had a meeting with Signor Del Mar and Bonnie, in his house, I asked my friend whether Bonnie realised the meaning of the word 'reasonable' as applied to man, or had she applied it just because she had heard the word 'man' and 'reasonable' associated. To satisfy my curiosity, he asked Bonnie, "Do you know what the word 'reasonable' means?"

BONNIE. "Yes."

Q. "Tell me then, what does 'reasonable' mean?"

And Bonnie wrote under our amazed eyes, the words, "Thinks and knows." ("Pensa e sa.") I will sketch a general commentary on such replies at the end.

On another occasion at Del Mar's house, a friend of mine, Signor D. M., a well-known zoophile and theosophist, was present. The questions to Bonnie were proposed by this friend, but given by us.

Q. "What does Bonnie drink?"

BONNIE. "Water."

Q. "What food does she prefer?"

BONNIE. "Biscuits."

Q. "Bonnie, with what do you see?"

BONNIE. "Eyes."

I took out my notebook and pretended to write. Bonnie was told that my name is "Pioli," and was asked what I was doing.

BONNIE. "Writes."

Q. "When you go out in the morning, is it light or dark?"

BONNIE. "Light."

Q. "And in the evening?"

BONNIE. "Dark."

We then tried the experiment of trying to direct the dog by thought to where we had hidden the ball. The experiment failed, but no conclusion can be drawn, not only because one failure is no proof, but because it is well-known that thought, even between men, is seldom caught by clairvoyants in its process of actual formation; that is, subconscious ideas are more easily transmitted than conscious ones.

At the end of this sitting Bonnie was asked to repeat my name, and she did this at once. "Be sure," Signor Del Mar assured me, "she will never forget."

In the month of May, 1938, by short daily lessons, Bonnie was taught to work the four operations of arithmetic, by the same



method as that used by schoolchildren. Several little balls, all of the same colour, were placed on the ground, and then the lesson began. "Look here, Bonnie, here are many little balls, but this is only *one* ball." Again: "Here are many balls, but here you have *one* ball, and *another* ball; they make *two* balls." Again and again this explanation was repeated up to *nine*, and each time the figure corresponding to each number was shown. Then Bonnie was asked to show *which figure* corresponded to the number of balls presented to her, and *vice versa*, when presented with a figure, to take a corresponding number of balls. Then the four operations were taught her in the usual way, after explanations of 'addition,' 'subtraction,' 'multiplication' and 'division.' For instance, Bonnie was asked to take as many times a group of two, three, etc., balls as there are units in the multiplier: one, two, three, etc. When once Bonnie caught this multiplication law, she apparently worked out, consciously or subconsciously, the whole multiplication, or Pythagorean, table, without her teacher having to go through it. More exercises were required to make Bonnie master division. "Look, Bonnie, here are twenty balls. I want to make them into groups of three balls each. How many of these groups shall we have? Six groups only, and two is the 'remainder.' This operation is called 'division.' Twenty has been divided by three; six is the quotient; two the remainder."

Soon Bonnie could work the four operations within the limit of ninety-nine; and during the summer she made incursions into the realm of 99-999.

By the 11th of June, 1938, when I saw Bonnie again, with Signor Del Mar in his house, I could realise her wonderful progress. It was I who proposed the following operations, though Signor Del Mar had to repeat the questions to Bonnie to elicit an answer.

Q. "How much is three times seven?"

Bonnie placed her muzzle on the figures 21.

Q. "How many fours are there in nine?"

Bonnie points to 2.

Q. "And the remainder?"

Bonnie points to 1.

Q. "How many twelves in 67?"

Bonnie first made a mistake and pointed to 8. On being called to order by her master, she correctly pointed to 5.

Q. "And the remainder?"

Bonnie pointed to 7.

Then I set Bonnie the following problem, which may be fairly assumed as a standard of her proficiency.

"Listen, Bonnie. There is a street which contains 25 houses. In each house there are three dogs. How many dogs will be living in this street?"



Bonnie first pointed to 7, and then to 6. "No! Mistake!" cried her master. Then Bonnie pointed, though somewhat doubtfully, to 5.

At the same sitting, having asked Bonnie the colour of a white object, her reply was, "I am thirsty." (Be it noticed, in passing, how often the hypothesis of our subconscious influence on Bonnie is thwarted by her quite unexpected replies.) Bonnie is taken to the kitchen, and she shows, by large draughts, that thirst had not been a makeshift.

Bonnie's proficiency was at this stage when, in January, 1939, I was allowed the privilege of heading a commission of friendly teachers: Professor M., an author of text-books of arithmetic for elementary schoolchildren, and Miss F., an intelligent teacher, fond of animals, were invited to test Bonnie's progress. Besides Signor Del Mar, in whose house we met, and who acted throughout as our *wortführer*, a fellow-pupil of Bonnie's was also present, a handsome Airedale, about twelve months old, very intelligent, a promising dog of whose exploits we shall hear, no doubt, in future. But this time she affected the utmost disregard for her school-fellow's brilliant success, though, from underneath the table, she may have felt—who can say?—the pangs of envy and jealousy, smothered, however, by the knowledge that her name is Bella (handsome), and that she is so.

I will give a summary of the sitting, only relating the questions and Bonnie's answers.

MISS F. "How much is  $7 + 8$ ?"

BONNIE (taking the wooden letters in her mouth). "15."

MISS F. "How many sevens in forty-three?"

BONNIE. "6"—and then, after a mistake, being corrected, writes as a remainder, "1."

MISS F. "How much is four times five?"

BONNIE. "20."

PROFESSOR M. "How much is  $9 - 5$ ?"

BONNIE. "4."

PROFESSOR M. "How much is  $3 \times 5$ ?"

BONNIE. "15."

Then Professor M. proposes the problem: "I have bought some goods to the value of one lira and fifty centimes. Here is a two-liraes piece. What shall be the balance?"

Bonnie writes: "50" (centimes, the right balance).

After thirty to forty minutes of examination, Bonnie declared, as usual that she was "tired."

On this occasion Signor Del Mar told us that now Bonnie can not only tell the time by a watch, but that she is ruled by it. Thus last summer, when asked, about 10.30 in the evening, to spell the name of a lady visitor, she complied with the demand, but



then she hastened to break the experiment short by adding, "It is late, I am sleepy." Another day, on being asked whether she had enjoyed her walk, Bonnie replied, "No, because short."

One day, having seen Bella refuse to bring the ball when requested, Signor Del Mar asked Bonnie at the end of the day, "How has Bella behaved to-day?"

BONNIE. "Naughty."

Q. "Why naughty?"

BONNIE. "Brings no ball."

Again, one day Bonnie herself shirked the performance of her exercises. On being asked the reason she replied, "Headache." More often she would give the reason, "I don't like." Another time, as she kept close to the stove, she gave the reason for doing so, "Pain in the stomach." Was it a makeshift? One never knows.

Whatever subject we are talking about, Signor Del Mar told me, Bonnie, though apparently not following the conversation, overhears it and, if questioned, will show that she understands it. Once, after hearing, in a tailor's shop, cloths talked of with a cloth manufacturer, on being asked what they had been talking about, she neatly replied, "Cloths."

I have given my word not to report the replies given by Bonnie on a subject which would closely interest psychic researchers, the reason for the silence being that these were so astonishing that Signor Del Mar would not have even a rumour of them spread, unless they are testified to by people of public reputation for honesty and in the spirit of scientific research. As a matter of fact, I had proposed to gather a group of such people for a regular spiritualistic seance with Bonnie, but personal and general conditions hindered me from bringing the proposal into effect, and now the same circumstances have severed us for the time being. I only mention this as a suggestion for eventual work in some psychic laboratory.

I shall say only a few words on the obvious fundamental question: "Is it Bonnie's intelligence that is revealed by her replies, or is it the subconscious thought of her master or of the sitters?" The material offered may enable the reader to form his own opinion. May I be allowed to observe that Bonnie's replies are often very different from what they are expected to be, and also that, even if we grant that conscious or subconscious thought is transmitted to Bonnie, she cannot anyhow be refused the mental power to receive it; that is, to receive either an *idea* or a word which is associated, in the mind of the dog, with an idea. In both cases, the intelligence, which may be denied, must be restored in the subconscious process. And be it observed, that if the telepathic hypothesis could explain the answers of Bonnie without the active



co-operation of her intelligence, there would be no need for training, and she might have, from the beginning, given the replies she can give now, after a long process of development. Besides, as we know, in many cases Bonnie expresses feelings, ideas, appreciations, not only independently and spontaneously, but even in contrast with her master's will and feelings.

Without, therefore, excluding the possibility of actual telepathy coming into play, and while admitting in any case a certain amount of intelligence in Bonnie, we do well to take into consideration the hypothesis proposed by the late regretted M. de Vesme, who attributed intelligent answers or expressions of animals surpassing their conscious experience and power of reasoning to an inrush of their own subconscious, "infinitely more powerful than their normal conscience limited by the imperfection of their organs of brain." (I quote from *Psychica*, June, 1938.) De Vesme was driven to this hypothesis by the remark that the same animals who, like the Elberfeld horses, could work difficult algebraic operations in an instant, showed a less than ordinary intelligence in other connections, in which their interest was not engaged. And he was inclined to admit a close analogy between the working of "mediums" and that of some "prodigious" animals: the same characters of intermittance, uncertainty, confusion; of disproportion between high thoughts and ignorance of common things. Professor Richet and M. Maeterlinck have been struck by this analogy, and have shown themselves inclined to admit the hypothesis proposed by M. de Vesme.

I will add only one more remark to this desultory report, and that is, that Signor Del Mar is deeply convinced that *any dog can be taught*, with a differing amount of success, to develop his faculty of reasoning and of expressing himself, provided that sufficient pains are taken and much patience used. Mde Carita Borderieux has lately launched an appeal that this animal training may soon be effected on a large scale if the ill-treating and torturing of animals is to cease in our day. While in full sympathy with her feelings and hopes, I cannot forget that it is not for lack of realisation of the reasonability of all men, *of all nations and races*, that they are treated, both in war-time and peace-time, with such a brotherly love by their fellow-men, as to inspire Wordsworth with the immortal "Lines written in early Spring":

"Have I not reason to lament  
What man has made of man?"



## NOTES BY THE WAY

The Institute resumed its work on Sept. 1st and though no printed programme of activities has been issued in view of the probable difficulties of both audiences and speakers being able to reach Walton House, it is hoped to hold some meetings which will be announced in the weekly Psychic Press and should be looked for. Members are asked for their loyal support during this period. The mediums engaged for the term will fulfil their engagements when possible. It is good to hear that Mrs. Maude Bateman is able to resume work after her serious illness.

\* \* \*

Mrs. Greenfield who has been Hon. Org. Secretary for a period and whose devoted work during a very difficult time has been highly appreciated by the Council, finds that other duties call her. and her work has terminated to the regret of her many friends. Mrs. Rolfe has been appointed Organising Secretary. Members will find in her knowledge of psychic facts and in her sympathetic approach to these a new helper and friend. Mrs. Rolfe has a wide experience of healing activities and of psychic development.

\* \* \*

The Edinburgh Psychic College at 30 Heriot Row reopened on Sept. 6th with a crowded gathering of members and new inquirers. It was a pleasure to all to have Mrs. Miller, the Founder, present and to find her health greatly improved. Mr. J. B. McIndoe presided and Mr. J. W. Herries gave an interesting address on "The Poltergeist," referring specially to the Galloway manifestation in 1695 of which there are good records extant. These were investigated by the minister of the parish and members of the Presbytery. Violent manifestations, which included stone throwing and unexplainable fires, continued for a period of two months.

Mrs. Helen Hughes followed the address with fine clairvoyance.

\* \* \*

The College has appointed a special Committee to investigate cases of pronounced psychical activity, especially those occurring in Scotland, and to make careful records of these. Such instances should be brought to the notice of the Secretary, Miss C. Mowat. This is a most useful line of work for any centre to undertake and we shall hope later to hear of its success.



## BOOK REVIEWS

NEWS FROM THE NEXT WORLD (70 Photographs)

By Rev. C. L. Tweedale. (T. Werner Laurie, 12/6)

The Archbishop's Report on Spiritualism is not to be allowed to reach the public in spite of an acknowledgment that it contains 'valuable information,' but in the same breath comes this book from an Anglican clergyman packed with enough spiritualistic dynamite to remove mountains of prejudice, and yet the author goes on his clerical way unscathed, although in past days the heavy hand of authority has attempted to stop his efforts to prove that 'there is no death.' The thing does not make sense to those who have removed the blinkers.

Mr. Tweedale's previous book, "Man's Survival after Death" is treasured in many homes and has been translated into several languages, and his pamphlet, "Present Day Spirit Phenomena and the Churches," has flung a challenge into the palaces of Bishops and into the homes of the clergy everywhere. These repeated challenges which Mr. Tweedale with no light hand flings at his clerical brethren have probably antagonized some but they have leavened the lump of heavy dough so that it is acknowledged that valuable information can be found in our testimony to psychic facts.

The Vicar of Weston, Otley, has been a student for many years of psychic knowledge. It met him first in a vicarage and aroused his curiosity. The next time his attention was attracted again in his own home, he discovered that his own wife was a sensitive, and so the long search began. Later, as a daughter grew up, she also was found to be possessed of psychic power and little outside assistance was required. Records were kept, and it is upon his diaries that the author draws for the narrative he unfolds in this book of how the famous Stradiarius, the violinist, attached himself as a guide and friend, protecting, warning, advising, through the years.

Mr. Tweedale has many interests, he is a well known astronomer, he has also a hereditary love of the violin and it has been his ambition through many years to find the lost varnish of the violins made by Stradiarius. He does not claim that he was instructed directly as to this but only that in his thousands of efforts he was sometimes inspired to some new combination. His varnish and his violin at last seemed to leap to perfection and in 1938 were submitted to Italian experts. Chopin the musician, it is claimed has attached himself particularly to the daughter of the house who has musical ability and some interesting facts in proof of this have been recorded. Another contact with the famous was made during a visit to the Brontë home at Haworth, not previously visited, in 1931, when the sisters, Charlotte and Emily and their father Patrick Brontë, communicated by means of automatic writing and gave their signatures. These proved on examination of originals to bear significant resemblances and are produced for comparison. A message *re* a blue dress claimed by Emily Brontë as hers was given later and the dress found in the Haworth museum. Authorities cannot place it to any particular sister nor is it catalogued in any



guide as a *blue* dress. Affinity of interest is the key to the reality of such claims which may seem absurd to those who do not know.

The one outside medium of whom Mr. Tweedale made use and who often exercised his gift at the vicarage was William Hope of the Crewe Circle for psychic photography. Many of the 'extras' were obtained, for Mr. Tweedale is himself a skilled photographer, under most careful conditions, and may be seen in these pages. No one with such a rare gift can escape calumny, but in this Anglican Vicar Hope found a valiant defender before and after his death, and in Weston Church, there is a tablet erected to his memory by Mr. and Mrs. Tweedale.

Space fails to bring to the notice of readers the wealth of this volume. If but a portion of it is correctly reported it contains treasures of supreme value and the author and his family count themselves privileged to have received such continued leading and guidance, only a small selection of which, he has presented to us. Buy this book for your own shelves, for what it contains and as a tribute to a faithful worker.  
—B.McK.

#### THIS SPIRITUALISM

By C. J. Seymour. (Longmans Green & Co. 5/- net).

I have read this book with much pleasure and can heartily recommend it to new inquirers, as an excellent introduction to the subject. Mr. Seymour tells us how he started his quest from zero, thinking it might be his mission to expose blatant chicanery; then came his rising interest until the time arrived when he felt he must tell the world what he had found. He does so in easy readable language for he is a man with literary experience. He had no special facilities for investigation, he pursued the facts as a lone scout, often under an assumed name; he used public mediums and opportunities open to all at little cost and found the pearl of price, the proof of survival of his own friends and their declared and knowledgeable interest in his life. He wisely accompanied his investigation with the study of the best books on the subject and was surprised by the wealth of literature available and the standing of the writers. He read what opponents had to say and saw the paucity of argument employed by many who had taken little trouble to ascertain the truth.

There are chapters dealing sensibly with the attitude of science and of the church to this new knowledge. Like so many others the author was led to re-examine the Bible and found it a record of psychic experiences, many comparable to present-day findings. He gives a useful account of other-side conditions and of the philosophical convictions at which he has arrived by the aid of the new facts. These have for him, as for many, given a cogency and meaning to life, here and hereafter, which it had previously lacked and has inspired him to more serious living, which should be the outcome of such study.

"This Spiritualism" is altogether a well thought out book and will serve many.—B.McK.



## REGISTER OF ADDRESSES

- BRIGHTON.—Brighton Psychic Centre, Royal Pavilion, Brighton. Hon. Secretary : Capt. Creswick, O.B.E., 32 Hove Road, Hove.
- CAMBRIDGE.—The Cambridge Society for Psychical Investigation, Photographic Club Room, Ram Yard. Secretary : Mr. R. Edmunds Wing.
- EDINBURGH.—Edinburgh Psychic College and Library, 30 Heriot Row, Edinburgh. Hon. Principal : Mrs. C. Allan.
- GLASGOW.—Glasgow Association of Spiritualists.
- LEEDS.—The Leeds Psychic Research Society, 114 Parkland Drive, Meadow, Leeds, 6. Hon. Secretary : Mr. L. Allison.
- LEICESTER.—Leicester Society for Psychical Research, 35 Highfield Street, Leicester. Secretary : Mr. J. Herbert Wicks.
- LETCHWORTH.—Letchworth National Spiritualist Church, The Howard Hall, Letchworth, Herts. Secretary : Mr. G. Kenyon Rogers.
- MANCHESTER.—Spiritualists' National Union, 64a Bridge Street, Deansgate, Manchester, 3. Secretary : Mr. Ernest Keeling.
- RICHMOND.—Richmond Spiritualist Church (The Free Church), Ormond Road.
- SHEFFIELD.—Sheffield Society for Psychical Research. Hon. Secretary : Mr. Alex Taylor, 52 Furniss Avenue, Totley Rise, Sheffield, 4.
- TONBRIDGE.—Tonbridge Spiritualist Society, 8 Shipbourne Road, Tonbridge. Secretary : Mrs. Pink, Portman Park, Tonbridge.

### AUSTRALIA

- ADELAIDE.—St. John's Spiritual Church Incorporated, Carrington Street, Adelaide, South Australia. Secretary : E. E. Mack, 104 Unley Road, Unley, Adelaide.
- N.S.W.—United Spiritualist Church of N.S.W. (affiliated to the Greater World Christian Spiritualist League). Hon. Secretary : Mr. James Dolton, 210 High Street, Willoughby, New South Wales.
- SYDNEY.—Society for Psychic Research, 335 George Street, Sydney. Hon. Secretary : Mr. C. Bartle.
- NEW ZEALAND.—Bycroft Psychic Library, 15 Middleton Road, W.2, Christchurch. Secretary : Mrs. G. Lovell-Smith.

### SOUTH AFRICA

- PORT ELIZABETH.—Port Elizabeth Psychic Centre, 51 Mutual Buildings, Main Street, Port Elizabeth, C.P. Secretary : Mrs. Lucy Smith.

---

---

## L'ASTROSOPHIE

grande revue mensuelle d'astrologie et des sciences occultes

### WORLD-WIDE CIRCULATION

Every Month : LES ARCHIVES ASTRO-BIOGRAPHIQUES

(Biographical lists with dates and hours of birth of all living celebrities.)

ENGLAND AND COLONIES : 10/6 per annum. POST FREE

DIRECTOR : DR. FRANCIS ROLT-WHEELER

Cap de Croix, Nice (A.M.), France

Printed at the GROSVENOR PRESS, Christmas Street, BRISTOL



Hon.  
Photo.  
ing.  
Row.  
Mean-  
Street.  
Hall.  
sgate,  
mond  
tary:  
ridge.  
treet,  
Road,  
eater  
ames  
Hon.  
N.2,  
ngs,  
≡

THE QUARTERLY JOURNAL  
OF THE  
INTERNATIONAL INSTITUTE FOR  
PSYCHIC INVESTIGATION

EDITOR - MRS. HEWAT MCKENZIE

*Responsibility for the contents of any article appearing in these Transactions rests entirely  
with the contributor and not with the Institute.*

VOL. XIX

JANUARY, 1941

No. 4

CONTENTS

EDITORIAL - - - - - 121

VOICE MEDIUMSHIP IN FULL LIGHT - - - - - 124  
*Mrs. Hewat McKenzie*

PERSONAL PSYCHIC EXPERIENCES - - - - - 139  
*Mona Rolfe*

"THE MOST HAUNTED HOUSE IN ENGLAND" - - - 147  
*(Borley Rectory, by Harry Price),  
(Review), B. Abdy Collins, C.I.E.*

BOOK REVIEWS.

NOTES BY THE WAY.

INSTITUTE ACTIVITIES

Published Quarterly by the INTERNATIONAL INSTITUTE FOR PSYCHIC  
INVESTIGATION, Walton House, Walton Street, S.W.3